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FEBRUARY 1966

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Letters

WE have received a directive from Church Headquarters instructing us that, in future, Temple registrations must be recorded strictly on the basis of the Stake or Mission which holds the permanent membership record of the person officiating. This means that the endowment report for 1966 will relate only to those of your own members and not to those missionaries and others attached to your Stake or Mission. The mailing of Temple Registration Slips to Stakes and Missions monthly is to be discontinued.

This new procedure will adversely affect the figures on the report but will at the same time give a true picture of the effort of your own members.

It is uplifting to note from the final report for 1965 (below) the substantial increase in endowment work during the year. It is equally disappointing to note that this is almost wholly a direct result of increased missionary activity, especially that of the British South Mission, to whom we are indebted, and not of the members themselves.

We would especially commend the effort of the Glasgow Stake and Scottish Mission Saints. It is so very noticeable that in nearly all instances it appears that those who have the farthest to come, with all the attendant inconvenience and expense, make the most effort and sacrifice.

May we thank you for your past efforts and look forward to an increase in activity in 1966.

G. EUGENE ENGLAND,
TEMPLE PRESIDENT.

I WRITE this letter from the land of Israel to ask if it would be possible to have the "Millennial Star" sent out to me. I joined the Church in England and served on a building mission. I would, also like to keep in touch with the progress of the Church in the British Isles.

But my main reason for wanting the "Star" is that I am one solitary Mormon in a nation of Jews. I am studying Hebrew, and not being in contact with the Saints is something of a strain.

Here in the Holy Land everything is in a state of confusion. The nation is divided between religious Jews, who want a Torah state (one governed by the laws of Moses, with its numerous ramifications), and the non-religious Jews who want a non-religious state.

On Shabbat (Saturday-Sabbath) I have witnessed the stoning of people who have worked, and the stoning of cars, buses and bikes being driven on the Sabbath. These stonings are not always by the religious groups, either, but generally by young hooligans. As a result of this and the attempts by the non-religious to flaunt Sabbath rules—there is considerable friction between both sides.

Israel is surrounded by enemies—Egypt, Lebanon, Syria and Jordan—who carry out repeated terrorist raids into Israel — blowing up homes and bridges and water pumps, and planting mines in the roads.

For some reason many of the Sabras (native-born Israelis) are ill-mannered; so much so that many potential immigrants have turned away.

Apart from these problems, Israel is a

beautiful land.

I am studying Hebrew on an Ulpan Kibbutz (no pay). The Kibbutz is a fantastic fellowship and a way of life.

LINDSAY J. JONES,
UPPER GALILEE,
ISRAEL.

I AM very proud to be a member of the Church of Jesus Christ, and I know of no other Church in which a 13 year old girl could stand in a Sacrament meeting and give a talk to adults.

My father tried for a long time to find ways of proving that the missionary Elders were wrong, but he only finished up by convincing himself that they were right.

This has made my mother very happy. I do not think that anything else but the Church of Jesus Christ could have brought them to the same point of view on religion, and I think this is very important to a family, because we children are influenced to a greater degree than we realise by the way our parents live and behave together.

It is only when we grow up and have our own families that we may come to understand that the most important school we ever went to was our own home.

We may be disobedient sometimes and resent being told what to do, but it is generally for our own good and as long as we learn by our mistakes and try to avoid repeating them, then we are helping to make a good family life.

As we grow older and are able to understand more, we can help to keep the home running smoothly by being tidy, keeping ourselves clean, not knocking the furniture about and by taking a turn with household duties — to repay our parents for all they provide us with.

When we are in our teens and leave school, some of us may think we are grown up and become "big heads." This is the time when we should be prepared to listen to our parents' advice more than ever. They have already covered the ground we are travelling and know that what we do in our teen age years will very likely affect the rest of our lives.

CAROLYN THOMASON (13),
CLEMENT AVENUE,
REDDITCH, WORCS.

Editor's note: No note to page 51 for "The Church and Your Family."

	Male	Female	Total	1965	1964	Gain/ Loss
Leeds Stake	2	3	5	586	436	+ 150
Leicester Stake	13	12	25	619	648	- 29
London Stake	17	14	31	1234	1460	- 226
Manchester Stake	1	-	1	350	280	+ 70
Glasgow Stake	30	20	50	609	116	+ 493
Sunderland Stake	-	-	-	240	243	- 3
British Mission	11	3	14	1128	1373	
British South Mission	183	90	273	3261		+ 3016
British Southwest Mission	12	6	18	351	706	- 355
British Central Mission	-	-	-	615	419	+ 196
British North Mission	-	-	-	616	462	+ 154
Scottish Mission	-	-	-	585	154	+ 431
Irish Mission	-	-	-	711	913	- 202
	269	148	417	10905	7210	+ 3695
Visitors	17	2	19	8831	7661	+ 1170
Total	286	150	436	19736	14871	+ 4865



Millennial STAR

VOLUME 128 NUMBER 2

FRONT COVER: The Mormon Missionary Chorale of the South-West British Mission. This choir has appeared twice on television, and has cut two records. (Full story on Page 41.) Cover picture by C. & E. Photography, Bristol.

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Calendar

Reduce to 6pt, x 13 oms

The Millennial Star is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 70 Queen's Road, Reading, Berks. Printed by the Target Press, Reading, Berks. Subscription rates: £1 per year (Foreign \$3), 2s. per copy. The Star is not responsible for unsolicited articles, but welcomes contributions.

A sober responsibility

OUR Lord, speaking to parents of the Church through the Prophet Joseph Smith, places a distinct responsibility upon the home as the place where the Gospel must be taught and its principles applied. The Lord says, "'And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, and teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)

This is a sober responsibility. As one considers the problems of delinquency and rising crime rates, many parents are destined to face serious charges when they meet their heavenly Judge and when He calls them to account for this divine stewardship. On the other hand, among life's greatest joys and, undoubtedly a significant portion of joy throughout the eternities, is the glorious portion reserved for parents who guide their children in righteousness.

The Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . ." (Gen. 18:19.)

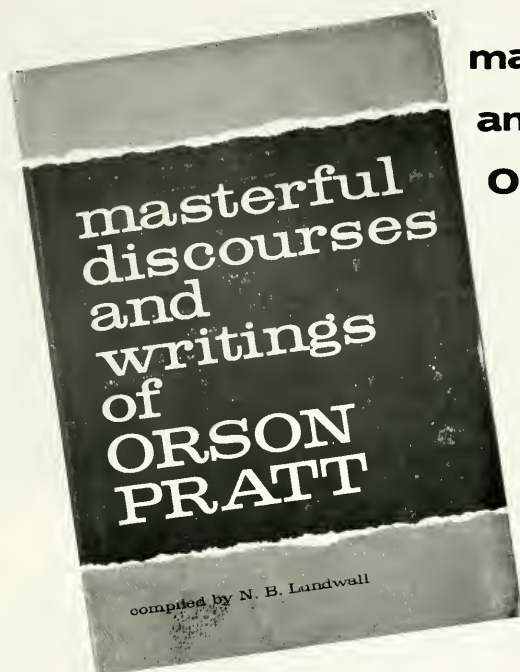
Parents must lead, direct and guide and work co-operatively with the Church in the education, guidance and inspiration of children. Although the family has the central responsibility in the teaching of children, the Church is the family's good right arm and when employed co-operatively, working together, can provide the kind of atmosphere and environment in which children can be reared righteously.

O.P.R.



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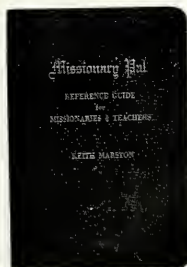
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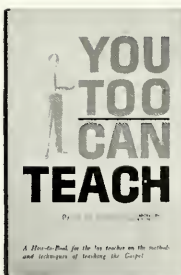


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They preach the gospel more effectively in song

ON March 1, the Decca Record Company will be issuing a new 12-inch L.P. of religious music sung by a Mormon choir. It has been cut by the group shown on our front cover, the Mormon Missionary Chorale of the South-West British Mission. It consists of a programme of Christmas music sung before an audience of more than 2,000 at the Colston Hall in Bristol, on December 23 of last year. Dr. J. Lenough Anderson, the resident organist of Hyde Park Chapel in London, also took part in the recording.

This is the second record cut by the Mormon Missionary Chorale. The first was issued on December 1 last year, and included the famous Battle Hymn of the Republic.

The choir of 30 Elders and lady missionaries was formed in July 1965 under the directorship of President Ray H. Barton, the Mission President.

In a statement to the "Millennial Star," President Barton writes:

"The Lord has stated that the song of the righteous is an influence for good, and to the end that the Gospel might be

preached more effectively in song and that the world might be made more aware of some of our great Church music, the Mormon Missionary Chorale was organised. The main purpose of the group is that of proselyting and carrying out their regular missionary activities. An auxiliary side purpose was the function of preparing and performing a programme called "America in Song."

"It was planned that this programme should be taken to the towns and cities in the South-West British Mission, and that in each town the local Elders and branch members would be called on to participate in the programme by announcing, offering the prayers and giving two short talks on 'The History of the Church in Great Britain' and 'Is this just another Church?'

"The climax of the programme is reached when the story of the restoration is told and the song, 'Joseph Smith's First Prayer' is sung. Slides are flashed on to the screen showing the young prophet in the Sacred Grove.

"This then is the purpose of the choir.



Above: The Chorale in white tuxedos and evening gowns for their two-hour programme of Christmas music, which they presented at the Colston Hall in Bristol, with Dr. J. Lenough Anderson, the Hyde Park organist, as solo recitalist. It was this programme that was recorded by the Decca Record Company. (Picture by Studio Graphic, Bristol.)



Right: President Barton conducting the choir during their recording session in the Reading Town Hall. "The acoustics there were just like the Tabernacle in Salt Lake," President Barton commented. (Picture by Reading Evening Post.)



Left: President Barton conferring with Geoffrey Tristram, one of the leading organists in Great Britain and the organist of the Priory Church, Hampshire. Mr. Tristram accompanied the Chorale during their first recording session. (Picture by Reading Evening Post.)

It presents a three-prong attack . . . the first, to open a feeling of tolerance for the missionaries and present an opportunity for greater proselyting; second, to let the people know that the Mormons are around; and third, to help the local members feel proud of their Church.

"One important rule was made right at the beginning—that each member of the choir had to proselyte on equal terms with their fellow missionaries, or they would lose their place in the choir. It is interesting to note that they have continued to proselyte on even superior terms, in spite of the extra hours involved in rehearsal, travel and performances.

"The Chorale has now covered the entire mission on one tour of performances, and baptisms have resulted from every performance.

"In addition to these local meetings, the Chorale has appeared twice on television — once in Bristol and once in Southampton—before an estimated 2 to 3 million viewers.

"We are blessed with two unusually fine solo voices—Elder Ivan Briggs, from Burlington, Wyoming, and Sister Ann Barton, from Salt Lake City.

President Barton also explained that every opportunity and device is used to make sure that all those who attend any of the concerts are fully aware of the Church and its story. Books and pamphlets are always handed out to everyone in the audience, a travelling display of pictures is erected at the entrance of each of the halls, and referral cards are handed out in the intermission.

Of course, there have been many occasions that will stay in the minds of every member of the choir—apart from the excitement of cutting records.

President Barton remembers vividly the headmaster of a school in Swindon, who rose excitedly to his feet during the intermission of the programme and came forward and asked if he could address the congregation.

"With some trepidation we gave him the mike, and he said, 'This is marvellous. Please come again. They are singing the type of music that is different. It seems to express the heart of their religion. They must have come for some very worthy cause to have travelled such a distance to present their message. There is a certain spirit that they convey in their singing which is gracious.'"

News from the Stakes & Missions



A family of missionaries

THE Classon family, of Poole, in Dorset (pictured above), has truly taken President David O. McKay's admonition, "Every member a Missionary" to heart, for when Brother Classon and his wife (on the left) joined the Church in August 1963 they began an intensive missionary campaign among their relatives.

Their first "convert" was their own son, who was baptised when he was eight years old; next came Brother Classon's mother and father, who were both baptised by Elder Classon in September 1964. Elder Classon was by now the Exeter Branch President.

Another year of hard missionary work followed and in October 1965, Elder Classon saw his younger brother and his wife and daughter come into the Church.

But the missionary effort didn't just stop once the immediate family had been converted and baptised. Elder Classon and his wife now have five converts to their credit; his mother and father have added another five; and Elder Classon's son has so far brought in one school-

friend and hopes soon to see this friend's mother join the Church.

When President McKay made the call for every member to be a missionary, he suggested that each member should bring in one person a year. On this basis, the Classon family are well ahead.

SERVICEMEN'S CONFERENCE

THE Thirteenth Annual Servicemen's Conference of the Church in Europe was held this year at Berchtesgaden in the heart of the Bavarian Alps. More than 1,000 LDS servicemen and their families attended the conference, and representatives came from Great Britain, Germany, Italy, France, Greece, Belgium, Spain, North Africa and Turkey.

President Thorpe B. Isaacson, of the First Presidency, presided over the conference, and also in attendance were eleven European Mission Presidents, including President and Sister Don K. Archer, of the British South Mission, and President and Sister Joy F. Dunyon, of the Central British Mission.

Servicemen in Great Britain were represented by a group of 38 men and their wives — two from the Central British Mission, eight from the British South and the largest contingent from the British Mission. Most of the families travelled to Bavaria by car and spent some of the time touring before or after the conference. Captain William Sansing, the Servicemen's Co-ordinator for the British Mission, arranged rides in military jets for some of the servicemen. Within the theme of "Treasures of Truth," the conference provided both spiritual and social activities for all who attended. Four General Sessions were held, and in addition to these there were special sessions for married members, single men, teenagers, Relief Society, Priesthood and for the children from five to ten years of age.

Social activities included the famous Berchtesgaden Bavarian Show, a dance for the young people, road shows and tours to Salzburg in Austria and Koenigssee. One tour group managed to hike to Hitler's famous "Eagles Nest."



Above left: The Classon family of missionaries, pictured outside their home in Poole, Dorset.



Above: The cast and stage staff of more than forty members who participated in the Glasgow Stake MIA production, "S.M.C." The play was put on for the Stake Parent-Youth Nights, which were held in the Paisley and Drumchapel buildings. Each Ward and Branch was represented in the production.

Left: Brother Frederick Reed and Sister Elizabeth Hampshire pictured outside the Hollywood Chapel in Belfast after their wedding.



NEW SCOTTISH CHAPELS

SCOTLAND'S building programme is going ahead at a fast pace. In one month recently a new chapel was dedicated on each Sunday during the month. These new chapels were at Hamilton—built under the supervision of Stanton Barrett; Dundee, where Peter Mourik was the Building Supervisor; Dumbarton—which was constructed under the leadership of Clyde Coon; and Johnstone, where Udell Smith was the supervisor. The Lord Provost of the City of Johnstone attended an "open house" in the Johnstone Chapel before it was officially opened.

MIA TRAINING COURSES

ONE of the outstanding marvels of the world is how the members of the Church of Jesus Christ govern themselves. Since the Church has no paid clergy, it is the marvel of the religious world how this church operates within its framework without having paid professional help.

The Prophet Joseph Smith explained that the members were taught correct principles and they governed themselves. This is the basis of the MIA Training Courses, two of which are being

held in 1966.

One is being held between the 18th and 25th of June at Lilleshall Hall, near Newport in Shropshire; the other is from July 30 to August 6 at Inverclyde, Largs, Scotland. All MIA executives, leaders, teachers, Aaronic Priesthood advisors, Bishops and Branch Presidents are invited to attend.

The accommodation at Lilleshall is for 66, and the cost is £10 10s. for the week. Inverclyde can accommodate 90 members, and there again the cost is 10 guineas for the week. Professional instructors will be on hand, and the subjects studied will include football, basketball, campcraft, minor games, MIA administration, folk dancing and folk singing.

EASTWOOD WARD

THE Primary children of Eastwood Ward in the Leicester Stake held a harvest thanksgiving under the direction of Sisters Kathleen Martin and Grace Aldred. Tables in the chapel were filled with garden produce, home-made jams and pickles, cakes and pastries. A talk on "Thanksgiving" was given by Brian Martin and Bishop Sydney Hill then auctioned the goods.

Later in the same month, the East-

wood Ward Relief Society held their bazaar, which was opened by Sister Doris Stevenson, of the Stake Board.

A NEW VENTURE...

THE friendliness of everyone, the smell of fresh paint, the distinctive scent of new wood... all meant a new venture and enthusiasm for its success. This was the opening of the Church of Jesus Christ of Latter-day Saints... at Bassett."

This was opening paragraph of an article in the "Southern Evening Echo," in Southampton, in which the writer, Sue Rider, reported on the opening of the new Southampton Chapel.

President Don K. Archer, president of the British South Mission, presided over the opening ceremony, in company with his 1st Counsellor, President A. E. Haslem.

The highlights of the programme were many, but outstanding among them was the singing by the Portsmouth District Choir of "Come, Come Ye Saints;" the singing of Sister Jean Hilda C. Hardy (of the London Temple Administrative Staff); and the lovely voice of Linda Christine Talbot, daughter of the District President, who sang "In the Garden," accompanied by her teacher, Mrs. Titford,

who is the music director of the Bitterne Park School in Southampton.

Among those who spoke were Elder Stirling Birch of the Church Building Committee, President Talbot, Sister Wendy Wright and President Archer.

ESSEX DISTRICT PARTY

THE Essex District of the British Mission recently held a combined District Primary Party. This was the first attempt at a combined party, and it was quite successful — about 175 children attending with their Primary officers and teachers. The party was held in the Southend Chapel.

The officers and teachers served on the tables for the tea, and then each branch presented a sketch for the entertainment.

21st BIRTHDAYS

TWO "coming of age" parties were held recently in the Scarborough Branch of the North British Mission. The first was for Church Builder Dennis Campbell; the second for Elder Eldridge, one of the proselyting missionaries working within the Scarborough area. "Running buffets" were held at the parties, with games and dancing.

WEDDING

FREDERICK REED and Miss Elizabeth Hampshire were married in the Holywood Chapel, Belfast, on November 6. The ceremony was performed by President John Bailey, president of the Mountpottinger Branch. The bride, who wore a full-length white gown, was given away by Brother Desmond Craig, former Branch President of Stranmillis Branch. The bride was attended by Ann and Lorraine Moffatt; Elder Thomas Lynn Miller was the best man. The reception was held in the Cultural Hall.

Above left: Primary children of the branches in the Essex District of the British Mission seen at their combined party.

Above right: Servicemen from Great Britain and their families with President and Sister Isaacson, President and Sister Dunyon, and President and Sister Archer.

Centre: Lt. and Sister Smith and SM/Sgt. Mathias.

Bottom right: The new Southampton Chapel.





Members of the East Hull Branch wearing the liabs which they were each given at their night of "Indian Summer Magic." About 80 people attended the event.

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Would like to contact a member of the Church living in LOUTH, Lincolnshire, by the name of BARNES, or whose ancestors were named Barnes and who lived in or near Louth. Exchange of genealogical information intended. Would also like to contact any member by the name of HOYLE, WOODHEAD or IBBERTSON.

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"This booklet is not intended as a finished work. It will be added to as time goes on, and as new instructions are issued these will be included and out-of-date material thrown away."

The booklet contains chapters under the heading of "Spiritual Motivation," "Steps in Research," "History and Geography" and also samples of Birth, Marriage and Death certificates and correctly completed Family Group Sheets.

DEATH

We regret to announce the death of Brother William James Wallace, of 32 Balfour Road, Carlisle, who died suddenly in hospital after an operation. He was aged 68. Shortly before his death, Brother Wallace was working as a Church Builder on the Carlisle Chapel site. Brother Wallace joined the Church in 1921, and he was an elder. He leaves a widow, Sister Margaret Wallace.

CORRECTION

Last month we printed photographs of a Bristol fete and forgot to mention that the photographs were taken by the "South Gloucestershire Gazette," Bristol.

Children of the Northampton Branch Sunday School seen in the costumes they wore for the colourful Nativity Play, which they put on for visiting children from Northampton's "Nazareth Home" Orphanage. After the play all the children sat down to a tea. The party was held in the branch's new chapel.



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and Your FAMILY

The Church and You

The great problem: delinquent parents

by President David O. McKay

THERE is general concern throughout the world today over increasing delinquency among young people. There is no doubt that youth is pretty wild, and statistics seem to prove that the average age of criminals is younger now than ever before.

Notwithstanding these glaring facts, of more concern to me at the present time than the delinquency of youth is the DELINQUENCY OF PARENTS.

It is said that "to be trusted is a greater compliment than to be loved." The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child.

If a man defaults who is entrusted with other people's funds—whether he be a bank, municipal or state official—he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret and betrays his country, he is called a traitor.

"What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? In reply, he has said: "The sin be upon the heads of the parents." (D. & C. 68:25.)

I have in mind fathers and mothers of respectability who by unwise conduct, unwittingly influence their children to commit wayward acts.

Among such delinquent parents are.

FIRST: THOSE WHO QUARREL IN THE PRESENCE OF THEIR CHILDREN. Sometimes such quarrels arise out of an attempt to correct or discipline a child. One parent criticizes, the other objects, and the good influence of the home, so far as the child is concerned, is nullified. A child of such parents can never say truthfully in afterlife what John Ruskin appreciatively writes of his memory of home, "I never heard my father's or mother's voice once raised in question with each other; nor saw an angry or even slightly hurt or offended glance in the eyes of either . . . I never saw a moment's trouble or disorder in any household matter."

SECOND: THOSE WHO POLLUTE THE HOME ATMOSPHERE WITH VULGARITY AND PROFANITY.

Parents are particularly delinquent who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it. People would stand on a higher moral plane if they would follow the order given by General George Washington to his soldiers on July 1, 1776:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavour to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Add-

ed to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Vulgarity and profanity among the young is often, though not always, the result of the presence of those evils in the home.

THIRD: THOSE WHOSE DAILY HOME LIFE DOES NOT CONFORM TO THEIR CHURCH PRETENSIONS.

Children are quick to detect insincerity. Milton says that hypocrisy is the only sin that walks undetected save by God alone. Though children may not detect hypocrisy, yet they are quick to sense something wrong, and they resent insincerity and false pretensions.

Children are more influenced by the sermons that you act than by the sermons that you preach. Parents of all people on earth should be honest with their children. Keep your promises to them and speak the truth always. It is the consistent parent who gains the trust of his child. When a child feels that you reciprocate that trust he will not violate it and bring your name in dishonour.

FOURTH: PARENTS WHO FAIL TO TEACH OBEDIENCE TO THEIR CHILDREN.

Within the last decade there have been rampant some wild theories about the self-determination of children, and the preservation of their individuality. Some of these theorists believe that children should be permitted to solve their own problems without guidance from parents. There is some virtue in this, but there is more error.

Someone has said, "If the home does not develop obedience, society will demand it and get it. It is therefore better for the home with its kindness, sympathy and understanding to train the child in obedience rather than callously to leave him to the brutal and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation."

The best time to teach the child obedience is between the ages of two and four. It is then that the child should learn that there are limits to his actions, that there are certain bounds beyond which he cannot pass with impunity.

This conformity to home conditions can be easily obtained with kindness, but with firmness, without any arbitrary action whatsoever. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) In this old adage the word TRAIN has great significance.

FIFTH: PARENTS WHO NEGLECT TO TEACH THEIR CHILDREN RELIGION.

There are parents who say, "We will let our children grow to manhood and womanhood and choose for themselves." In taking this attitude, parents fail in the discharging of a parental responsibility.

The state has made elaborate provision for the education and care of children and youth, but there is one human interest which it does not recognise, and that is religion (used in the sense of sectarianism). So far as the state is concerned it leaves the teaching of religion to the home and to the church. Parents and teachers are God's fellow workers. The Father of all mankind expects parents, his representatives, to assist him in shaping and guiding human lives and immortal souls. That is the highest assignment which the Lord can bestow upon man.

The most effective way to teach religion in the home is by example, and the most effective teaching of children is living with them. If you would teach faith in God, show faith in Him yourself; if you would teach prayer, pray yourself; would you have your children honest, then be honest yourself; would you have them temperate, then you yourself refrain from intemperance; if you would have your child live a life of virtue, of self-control, of good report, then set him a worthy example in all these things. A child brought up under such home environment will be fortified for the doubts, questions, and yearnings that will stir his soul when the real period of religious awakening

President and Sister McKay celebrated their 65th wedding anniversary on January 2. They were married in the Salt Lake Temple on January 2, 1901. For 65 years they have lived the example of the ideal family life, with a home full of love, thoughtfulness, unselfishness and a lack of angry words. In this article, President McKay shares with us a portion of the experience and knowledge of family ideals he has gained in all those years as husband and father.



comes at twelve or fourteen years of age.

It is at that age that he needs positive teaching regarding God and truth and his relations with others. Activity in the Church is a good safeguard during youth. Continual absence from Church makes continual absence easy. Other interests in life make the growing youth indifferent to religion; success makes him think that religion is not essential to his happiness.

It is the responsibility of parents to teach religion to their children.

Let the Church strive to have fewer broken homes, fewer delinquent parents. Then shall we have hopes that there will be less delinquency of youth.

Ten rules for a happy home

by President McKay

1. Ever keep in mind that you begin to lay the foundation of a happy home in your pre-marital lives. While in courtship you should learn to be loyal and true to your future husband or wife. Keep yourselves clean and pure. Cherish the highest ideals of chastity and purity. Do not be deceived.
2. Choose your mate by judgment and inspiration, as well as by physical attraction. Intellect and breeding are vital and important in the human family.
3. Approach marriage with the lofty view it merits. Marriage is ordained of God. It is not something to be entered into lightly or to be dissolved at the first difficulty that arises.
4. Remember that the noblest purpose of marriage is procreation. Home is children's natural nursery. Happiness in the home is enhanced by having children at the fireside.
5. Let the spirit of reverence pervade the home. Have your home such that if the Saviour called unexpectedly he could be invited to stay and not feel out of his element. Pray in the home.
6. Let husband and wife never speak in loud tones to each other.
7. Learn the value of self-control. We are never sorry for the word unspoken. Lack of self-control is the greatest source of unhappiness in the home. Children should be taught self-control, self-respect and respect for others.
8. Fasten home ties by continued companionship. Companionship fosters love. Do everything to cement love for all eternity.
9. Make accessible to children proper literature and music.
10. By example and precept, encourage participation in Church activity. This is fundamental in developing a true character. Church activity should be led, not directed by, parents.

Don't rob yourself of eternal glory

by President Joseph Fielding Smith

I HAVE many letters cross my desk in regards to the subject I would like to discuss. THE BLESSINGS OF ETERNAL GLORY.

Nothing should be held in greater sacredness and honour than the covenant by which the spirits of men—the offspring of God in the Spirit—are privileged to come into the world in mortal tabernacles. It is through this principle that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progress, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion! And then to think that we are not only privileged but commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings for ourselves, the right to life and continue on even to perfection! No innocent soul should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be well born! Every individual who denies them that right is guilty of a mortal sin.

The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fullness of joy.

In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

Since the kingdom of God is built upon the foundation of marriage and the unity of the family circle, there can be no satisfaction where the family circle is broken. Every soul is entitled to the right to come into this world in a legitimate way—in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime. Is there any wonder then, that the Lord places the violation of this covenant of marriage and the loss of virtue, as second only to the shedding of innocent blood? Is there not, then sufficient reason for the severity of the punishment which has been promised those who violate this eternal law? The demand for personal purity is made by the Church upon both men and women, equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith said once, "all other dangers set in upon us like the rivers of water when the flood gates are opened."

Sexual impurity is a most deadly sin. There are sins unto death John informs us, and this is one of them (John 5:16-17).

President Brigham Young said, the world is fast coming to its destruction because of it. "Learn the will of God, keep His commandments and do His will, and you will be a virtuous person."

How wonderful is the peace and joy which fill the soul of the virtuous person! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes they are they who remain "filthy still." They cannot enter the Holy City, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," who are cast out.

When man was first placed upon this earth he was given the commandment to "be fruitful and multiply." No more important commandment was ever given to man, for, through honourable marriage are the spirits brought to earth

"There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?" said President Young. Then he answered his question: "To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can."

I THINK IT IS A CRYING EVIL THAT THERE SHOULD EXIST A SENTIMENT OR A FEELING AMONG ANY MEMBERS OF THE CHURCH TO CURTAIL THE BIRTH OF THEIR CHILDREN. I THINK THAT IS A CRIME WHEREVER IT OCCURS, WHERE HUSBAND AND WIFE ARE IN POSSESSION OF HEALTH AND VIGOUR AND ARE FREE FROM IMPURITIES THAT WOULD BE ENTAILED UPON THEIR POSTERITY. I BELIEVE THAT WHERE PEOPLE UNDERTAKE TO CURTAIL OR PREVENT THE BIRTH OF THEIR CHILDREN THAT THEY ARE GOING TO REAP DISAPPOINTMENT BY AND BY. I HAVE NO HESITANCY IN SAYING THAT I BELIEVE THIS IS ONE OF THE GREATEST CRIMES OF THE WORLD TODAY, THIS EVIL PRACTICE.

When young people marry and refuse to fulfill this commandment given in the beginning of the world—and just as much in force today—they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the commandment of the Lord in this respect, then they shut themselves off from the eternal blessing of increase. Those who wilfully and maliciously design to break this important commandment shall be damned. They cannot have the spirit of the Lord. Small families are the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are wilfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.

Now I wish to ask a question: "HOW WILL A YOUNG MARRIED COUPLE FEEL WHEN THEY COME TO THE JUDGMENT and then discover that there were certain spirits assigned to them and THEY refused to have them!" Moreover what will be their punishment, and they discover that they have failed to keep a solemn covenant and spirits awaiting this mortal life were forced to come here elsewhere, when they were assigned to this particular couple.

In the next world we are to be judged by the things we do. We will also be punished for the things we should have done and did not do. May I make this personal remark: I am the father of eleven children and to this day every one is a faithful member of the Church and all active, for that is the way they were taught and they were obedient. THEY WILL BELONG TO ME FOREVER, AND ARE THE FOUNDATION STONES OF MY KINGDOM. My posterity reaches today over the one hundred mark.

I regret that so many young couples are thinking today more of successful "contraceptives" than of having a posterity. They will have to answer for their sin when the proper day comes, and may actually be denied the glorious Celestial Kingdom.

The world is rapidly coming to its end, that is, the end of the days of wickedness. When it is fully ripe in iniquity the Lord will come in the cloud of heaven to take vengeance on the ungodly, for his wrath is kindled against them. Do not think that he delayeth His coming. Many of the signs of His coming have been given, so we may, if we will, know that the day is even now at our doors.

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not." (D. & C. 29:17.)

May all Latter-day Saint fathers and mothers see to it that they teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by honouring the covenants of God, among which the covenant of eternal marriage is one of the greatest and most mandatory, can they obtain the blessings of ETERNAL LIVES. If they refuse to receive this ordinance and other blessings of the House of God, then shall they be cut off from these higher blessings. They shall wear no crown; they shall have no rule and sway no sceptre; they shall be denied the fulness of knowledge and power, and like the Prodigal Son, they may return again to their Father's house, but it will be as servants, not to inherit as sons and daughters. If they will be true to these commandments, their glory and exaltation shall have no bounds, "all things are theirs." (D. & C. 76:59-60.) May we all be blessed with the spirit of the Lord so we may be directed in His ways, and may the Lord bless the young people starting out in life so they may keep every commandment.

UNMARRIED MEN:

Any young man who carelessly neglects the great commandment to marry, who who does not marry because of a selfish desire to avoid the responsibility which married life will bring, is taking a course which is displeasing in the sight of God. Exaltation means responsibility. There can be no exaltation without it.

If a man refuses to take upon himself the responsibilities of married life, because he desires to avoid the cares and troubles which naturally will follow, he is taking a course which may bar him forever from the responsibilities which are held in reserve for those who are willing to keep in full the commandments of the Lord. His eternal progression will thus be limited. It will not be his privilege to be numbered among the sons of God, and thus be entitled as an heir to partake of the blessings reserved for those who receive an inheritance in the Father's kingdom.

UNMARRIED WOMEN:

You good sisters, who are single and alone, do not fear, do not feel that blessings are going to be withheld from you. You are not under any obligation or necessity of accepting some proposal that comes to you which is distasteful for fear you will come under condemnation. If in your hearts you feel that the gospel is true, and would under proper conditions receive these ordinances and, sealing blessings in the temple of the Lord; and that is your faith and your hope and your desire, and that does not come to you now; the Lord will make it up, and you shall be blessed—for no blessing shall be withheld. The Lord will judge you according to the desires of your hearts when blessings are withheld in this life, and He is not going to condemn you for that which you cannot help.

President Joseph Fielding Smith was recently called as an additional counsellor to President McKay. He is considered to be one of the leading authorities on doctrine, the scriptures and Church history in the Church today. His father was the sixth President of the Church; his grandfather, Hyrum Smith, was murdered with his brother, the Prophet Joseph Smith, in the Carthage Jail. President Smith is the father of eleven children, all of whom remain active in the Church.



Sow seeds that bear good fruit

by Derek Dixon

DON'T mind the thunder on the stairs. That's Wendy coming down for morning prayers. The other three children are already kneeling in a circle in the living room with my wife and I.

Our life begins as it has begun a thousand times before, and to me it is wonderful that in eight rooms between four walls we can do simple things like kneel in family prayer . . . and these simple things will change the world.

The thought is frightening, too, in the implication of responsibility it carries for my wife and I. Enough to turn us grey . . . and it probably would if they wasn't so much joy to be found in the carrying out of that responsibility.

Our children are our treasures. Training and preparing them to act as beacons to the community and nation, is our meat and drink. And the kids have great fun training us, too!

Our family prayers began on the day my wife and I were married. As the babies began to arrive we included them in that sacred time, holding them in our arms and praying over them. As as each child learned to lisped a few words, so we called on him or her to lead the family, confident in the knowledge that the Lord would bless us with all we needed. Many of their prayers are revelations in simplicity and faith. How well we remember Sally Ann (6) praying on one occasion when President McKay was ill . . .

"Bless President McKay that he might soon be better. Bless his counsellors that they might not be lonely. Bless the Twelve Apostles that they might not catch what he has got."

Every Thursday evening we sit down with our children and enjoy a short lesson on the Gospel. This is our Home Evening. We keep the lessons short, because long lessons have a habit of turning into preachments that start the fidgets.

Very often we make up simple stories as a vehicle for carrying the lesson. My wife has created an extremely naughty girl called Pansy Penelope, who spends most of her time coming to a smacked-bottom end. She uses Pansy Penelope as the basis of many fine Gospel lessons, and the children sit with shiny eyes, loving them.

We use stories from the Scriptures, of course, too. And we receive considerable enlightenment from the children concerning many of them.

An example of this is the tale of the Three Hewbrews who were thrown into the fiery furnace by the King of Babylon. To the pronouncement that they came to no harm, one of the girls commented:

"And they didn't even sweat, did they, Dad?"

We had never thought of it quite like that before.

After the lesson comes an activity, and this usually depends upon the time of the year. At Christmas we sat making calendars for relatives and friends; at other times we play games, tidy up the garden, or just sit in the firelight singing songs and making shadows on the wall. One thing is sure—we have fun.

As much as possible we try to bring the Priesthood and its powers to the attention of the children. When the family is smitten with the "plague," we stand a chair in the middle of the living room and the children line up to be anointed and blessed. Richard (4) often tries to slip in twice!

I always bless my wife and children too, on those occasions when there is a step in the dark to be made or a new venture to be undertaken. As each of the children has started out to school, so they have been blessed. They have never gone forth without the blessing of the Lord.

Sunday is our wonder day. We don't race home from the Sacrament meeting to watch the Sunday film or the Palladium Show on television. To us and the children, the day is holy. We like to keep the spirit and the quietness. We might have a romp around the floor, or sit in the garden, but we never forget that this is the Lord's Day. We try as much as we can to shut out the world and its influences, and forge bonds of love with our children.

Knowing how such virtues are needed today, we try to breed love and gentleness in our children by keeping animals. At the moment the collection consists of two guinea pigs and one rabbit, and the idea is that the children keep them clean and feed them. In practice, however, Dad does the cleaning and Mum importunes the greengrocer for old cabbage leaves. But the children love to play with the animals, and we feel that certain community values are developed . . . not to mention the laughter caused when a rather well-built Father has to race round the garden after an over-energetic rabbit!

Other community values are developed as we encourage the children to share and mix. They all have bikes and are the envy of the other children in the neighbourhood, but not one that has asked has been denied a ride. As for mixing, they get invited out to quite a few parties and we always send them forth with a prayer and an injunction to remember who they are.

Our home is a haven, and we always try to fill it with the good things of life. There are books by the hundred—and they are all used from time to time—and the garden is cultivated so that flowers are available for picking most seasons of the year. We do a lot of singing, especially at washing-up time, and there is always laughter. We like to do things on the spur of the moment, like going to the seashore on a windy day and watching the sea throw itself on the beach.

My wife and I are not perfect parents. We have our angry days, when the burdens of life seem like elephants on our backs, but we have learned some golden lessons and these we try to live. They are:

We never argue in front of the children.

We never leave a question unanswered if the answer can be found.

We try to be consistent in our judgments.

We are united in the things we do.

We talk often about our Temple marriage.

And so life rolls on, and our children grow up. We love them dearly, but love is not enough . . . we need to care. We know that by following our present course we shall sow seeds in their hearts that will bear good fruit by and by. Such fruit will overturn and change the cynical and bitter society in which we live, and bring in an era of peace.

Tomorrow will be changed by the children of today who are taught to follow Jesus the Christ.

THE AUTHOR: Derek Dixon is the President of the Brighton Branch of the Church in the British South Mission. Before moving to Brighton he had lived in the Birmingham area, and served as a Stake High Councilman in the Leicester Stake. He is the father of four children.

High ideals and high standards

by Sister P.J. Jolliffe

AS members of the Church of Jesus Christ, we receive callings and blessings through the divine power of the Priesthood. But there is one call which comes to us directly from our Father in Heaven, and that is the call of "parents." And this places upon our shoulders a responsibility of tremendous importance, for we have within our care—just for a very short while—children of God; we act as partners with our Heavenly Father in the task of teaching and training these children and taking them back into His presence as pure as they were when they first left it to come into our earthly homes.

This is a frightening challenge — to rear our children with honour and integrity, to keep them true to the faith of Jesus Christ. Since the war in heaven, Satan has done his best to foil our Heavenly Father's plans for His children; and now he is trying even harder since the true Priesthood of God has been restored to the earth. Little by little—in ways that are so subtle that we hardly realise what he is doing—Satan's influence is coming into our homes, through television, books, music, wasted time, quarrelling and bad temper. The only way in which we can counteract this is by living the Gospel to the full in a family united in one purpose—to return to our Heavenly Father for life eternal.

As parents we have tried to plant a testimony of the truth within our children's hearts. We have adopted attitudes towards obedience, honesty and reverence that we expect each member of our family to honour.

Naturally, we have set goals for our children; goals which, we feel, will lead them more easily towards the ultimate goal of life eternal.

We want each of our children to have a GOOD EDUCATION, for we feel that a secure and happy working life gives us more opportunities of serving the Lord. As soon as they are old enough to understand we begin to teach our children the importance of a TEMPLE MARRIAGE, and we set this as a goal in their lives. We talk to them about the importance of bringing CHILDREN into the world, for the Lord has commanded each and every one of us to multiply and fill the earth. Of course, we also teach them of the responsibility of parenthood.

We have set our family the goal of UNITED ATTENDANCE at all of the Church meetings—Sacrament, Sunday School, MIA and Primary, with Mother going to Relief Society and Father and the boys attending their Priesthood meetings and functions.

Our children are taught and encouraged to ACHIEVE THE AWARDS and GRADUATIONS in all of the auxiliaries. They are made to understand the importance of these Church programmes, and taught to realise that no matter how small or weak a Branch of the Church may be it is still important to carry out the programmes of the Church—for then the spirit is strong and much can be achieved.

As parents we are in partnership with our Heavenly Father, and it is important that we should always be able to communi-



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cate with our children and understand them and their needs. So many young people go off the rails these days because their parents don't—or won't—understand them and cannot talk with them. In the Church of Jesus Christ, we have been taught to do this through the FAMILY HOME EVENING, when our children express themselves freely and give voice to their thoughts and needs and desires.

Another goal which we have set our family is that of REVERENCE in the Chapel. Often I have been accused of being too strict with my children as they sit through the Church meetings, but from an early age my children have been taught that the Chapel is the House of the Lord and in our family we respect it as such.

We allow our children to CHOOSE FOR THEMSELVES, once the right way has been shown to them. When they are faced with the alternative of, say, a Party or Primary, or a School Outing or Collecting Fast Offerings, they are allowed to choose. In this way they progress; they know which is right and they choose the right.

Once my husband was asked what would happen if they chose the wrong way. He replied, "They have their free agency, but they will choose the right way next time." I am happy to say that so far this has never happened.

As in most branches or wards of the Church, we have our problems in our home ward, but we always let our children see that we SUPPORT the bishopric, the auxiliary leaders, the authorities, the programmes of the Church when they are weak as well as when they are strong.

We teach our children to do as the Lord suggested in the scriptures, when he said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We teach our children to STUDY THE GOSPEL; we do it together; we try to live it together. We know that we often fail as parents, for we are but weak human beings and I shed many tears in prayer asking for more patience and wisdom, but we know that if we continuously strive for High Ideals, High Standards and we endure to the end, then we will achieve our main goal—eternal life as a complete family in God.

THE AUTHOR: Sister Jolliffe is the London Stake Primary President. Her husband was formerly the Bishop of the St. Albans Ward, but is now serving as Stake High Councilman. They have six children in the Church.

A bridge between parent and child

by Gordon Edwards

THE loudest and most consistent cry of each generation is the one levelled at the youth of the day. Throughout the ages parents have always pointed the accusing finger and demanded to know why the rising generation has gone beyond the bounds of decent behaviour. Their cry has always been, "The youth of today are not what they used to be."

Just as consistently—and with just as much indignation—

the youth scornfully reject the accusations made against them, either by disclaiming the honesty and fairness of the criticisms, or by claiming that they were merely following the example of their elders.

That parent should contend with child, and youth should rebel against parent is a sorrowful indication of the general trend of family relationships throughout the world today. What has gone wrong? Why do these conditions exist? Why is there an ever widening gulf between the generations?

One reason is that parents maintain that children should honour and respect their elders—and who is to deny this when God Himself decreed it in His commandments to Moses and the children of Israel . . . "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." But all too often this demand for honour and respect is followed by the completely unacceptable attitude of "Don't do what I do, but do what I say!" And the young people, quite rightly, recognise that honour and respect have to be earned, and consequently friction and differences arise immediately.

At the other end of the scale, the young people maintain that their parents show little or no inclination to understand them or their problems, that they treat them like children and when they show signs of growing up accuse them of being "beyond comprehension."

What is the formula for the successful harnessing of the vitality of youth and the experience of the older generation? The Saviour realised the need for combining youth and experience, for when he was just 12 years of age, this Son of God went to the Temple at Jerusalem and conversed with the Wise Men of the day. Although Divine, he saw the benefits that he could gain from the experience of others older and more experienced than he . . . "And Jesus increased in wisdom and stature, and in favour with God and man."

His example teaches us a fundamental truth—that parents are not too old to learn from their children, and the children are not so wise that they cannot gain from the experience of their parents.

Within the Church of Jesus Christ of Latter-day Saints, the Lord has presented a programme and a principle — each designed to overcome this problem of friction between parent and child.

The programme is the Family Home Evening; the principle is Family Prayer.

Together these two can change those family relationships which were once strained; together they can make the family into the unit which the Lord intended, for in the Family Home Evening the ages meet together in the spirit of mutual participation and in Family Prayer parent and youth understand each other a little more each day as they openly express their doubts and problems to the Lord.

Both age groups must bend a little; negative thoughts and ideas must be discouraged; positive and constructive thoughts must be built upon.

It is in this spirit of bending a little that each member of the family will learn to honour and respect the other; it is in this spirit that as problems arise they can be resolved as the family kneel together and open their hearts to the Lord in prayer.

And so the gulf that once separated the generations narrows, as TOGETHER they create a new and wonderful relationship.

THE AUTHOR: Gordon A. Edwards is the Branch President of the Kings Heath Branch in the Leicester Stake. He recently served as a Church Builder on the Epsom Chapel. His wife served with him. Shortly after completing their tour of duty, Sister Edwards died.

MELCHIZEDEK PRIESTHOOD

by Max A. Bryan

Quorum administration and 1966 monthly assignments

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (D. & C. 107:99.)

IN this revelation, given to the Prophet Joseph Smith on March 28, 1835, the Lord gave the distinction between the Aaronic and the Melchizedek Priesthoods, outlined the authority of the various offices in the priesthood, and stressed the duties of the several quorums and the presiding officers thereof, and the fact that no-one in the Church is exempt from accountability.

The quorum is organised for the mutual development of the members, and for the advancement of the Church. It consists of a stipulated number of men holding the same office in the priesthood, and is the Church unit directly responsible for the temporal, intellectual, and spiritual welfare of its members. All other programmes within the Church are auxiliaries or aids to the priesthood quorums.

Quorum presidencies and Group leaders should be the best qualified brethren available. They are the active, directing heads of the quorums and groups, under the direction of the Mission Presidency (the District Presidency supervises quorums and units wholly within their districts) or Stake Presidency. They have the responsibility to: Conduct quorum and group meetings, teach quorum mem-

bers their duties and responsibilities, foster fellowship, fraternalism, and provide opportunity for church service, foster fellowship, fraternalism, and promote genuine brotherhood among their quorum members. (Melchizedek Priesthood Handbook.)

Starting in October of 1964, articles have been written and leadership material provided each month, to assist quorum and group officers "to learn their duties" that they might prepare themselves to carry on the great Priesthood Correlation Programme of the Church, and eventually lead their quorum members to eternal life in the celestial kingdom.

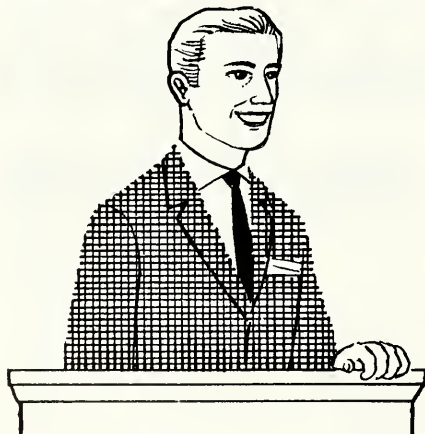
Among the things quorum and group officers are to do are:

1. See that EACH QUORUM MEMBER is contacted regularly by personal contact and by a monthly letter or bulletin.
2. Teach quorum members, their wives and families, the great importance of the priesthood in their homes and of attendance at all priesthood meetings and quorum functions.
3. Give suggestions to Bishops or Branch Presidencies for the provision of both active and inactive quorum members with some Church assignment.
4. Study and put into operation an appropriate priesthood reactivation programme centred around home teaching, and plan special classes, cottage meetings, family home

evening, or schools for encouraging and assisting inactive members.

5. Plan programmes and projects for both the active and inactive quorum members.
6. Give instructions relative to the markings of rolls, keeping of minutes, and making and submitting complete reports "on time."
7. Study suggestions and instructions from the "Improvement Era," "Millennial Star," and other church publications or handbooks which set forth policies and procedures governing priesthood and Church programmes.
8. Teach morality, clean living, tithing, paying, fasting and payment of fast offering, and all Gospel standards to each quorum member and his family.
9. Foster and assist in providing a good branch library and encourage quorum members, their families and all branch members to participate in the reading of Church books especially the four standard works.
10. Develop social ties and cultural development by planning trips of this nature. Hire a coach or form a carpool for transportation. Plan something to eat afterwards.
11. Plan social activities in keeping with Church standards on a quarterly basis that might appeal to every quorum member. This might in-

/continued on page 65



Try this acid test. How do you measure up? Are you a rostrum loungers, the pompous type, or the dignified, calm conductor of meetings? Try the test on your congregation . . . but we suggest you try it out on your wife and family first!

***So you're the new
Branch President***

***BUT WHICH
ONE
IS YOU?***

by the South London Ward Bishopric

In our previous article we touched upon the subject of dignity and the fact that, at times, our meetings give outsiders the impression of a social club or workers' institute, instead of the Church of Jesus Christ. We expressed the thought that this lack of dignity more often than not leads to a lack of reverence—and eventually the possible disintegration of a Branch.

What do we mean by having dignity in our Church assemblies? How can we obtain it? Must we go back to the coldness of other church services, or can we have dignity and yet still retain the open love and friendship that we now have for everyone who attends our services, whether they be member or investigator?

Bishops, Branch Presidents, this depends upon you!

Remember, that when you are conducting a meeting, all eyes will be watching you as the conducting officer. **THE EXAMPLE YOU SET ON THE STAND WILL DETERMINE THE ATMOSPHERE OF THE MEETING YOU ARE CONDUCTING.**

The first step to a good meeting is good preparation. Good preparation can hide a number of weaknesses, but it should never continue to hide the same weaknesses. Don't ever embarrass a congregation with your lack of experience. Don't waste their time by telling them of your inadequacies—they probably already know of them, but they will be kind to you if you don't burden them further.

BE PREPARED . . . AND PREPARATION WILL GIVE YOU THE CONFIDENCE YOU NEED.

If you are unsure of yourself, make out a checking list and put down on paper all the aspects of the programme that need preparation and participation. Make sure all the speakers have been assigned AND HAVE ACCEPTED THEIR ASSIGNMENTS. Too often we go to meetings where the speakers fail to arrive, simply because they could not accept their assignment and the Branch President hadn't checked. Have all the details of the programme arranged well in advance.

For instance, you will need to:

1. Assign two or more speakers.
2. Assign one person to open and one to close with prayer.
3. Check with the chorister or pianist that at least four hymns have been selected.
4. Assign the Priesthood for the administration and passing of the Sacrament.
5. Make sure that the Sacrament will be prepared on time.
6. Assign greeter at the door.
7. Check all the announcements.
8. Go back to the beginning and check each point again.

Don't leave anything to chance. A good maxim for the preparation of a meeting is that "If you are prepared to be let down, you won't be."

The most important part of any meeting is the half-hour before it starts. BE EARLY TO YOUR MEETING HOUSE OR CHAPEL. Double-check all your arrangements and especially check that the Sacrament table cloths are clean and that the Sacrament has been correctly prepared by the Aaronic Priesthood.

When the speakers arrive—and they should be asked to attend at least 15 minutes before the start of the meeting—take them to one side with your counsellors, the chorister and those who will be otherwise participating in the programme and hold a short prayer meeting, asking the Lord's blessing upon the meeting you are about to hold. If you are lucky enough to have your own office, this would be the ideal place to hold such an informal prayer meeting.

Five minutes before the start of the meeting go on to the stand, sit down and RELAX. Have all those who are on the programme sitting down as well . . . the pianist playing quietly, the chorister checking her music, your counsellors in their places, the speakers quietly meditating, greeters at the door, Sacrament priesthood in their seats.

STOP ALL THE LAST-MINUTE RUN-

NING AROUND FOR ATTENTION TO MINOR DETAILS.

DON'T TALK to anyone else on the stand during those five minutes; just relax; run the programme through your mind; get the spirit of the meeting; think sweet thoughts.

ALWAYS START ON TIME, no matter how many are present, no matter how many are still outside chatting . . . ALWAYS START ON TIME . . . and if the congregation continues to talk stand at the rostrum and silence them with your dignity and silence.

Smile; be pleasant; be kind; be gracious; be sincere.

Be brief in your welcome.

EXAMPLE: "Good evening, brethren and sisters, we welcome you to our meeting this evening; . . . what a lovely evening it is and what a joy it is to see so many smiling faces here this evening. It does our hearts good to see so many of you at the meeting this evening. (Turning round.) Isn't it a thrill, President, to see so many lovely people here this evening; we certainly welcome you here and hope you will enjoy yourselves."

By the time you have reached the end of this type of welcome (and don't smile, you may be one of the guilty ones), most of the people in the congregation will be feeling that it would have been better not to have come in the first place. NEVER, NEVER EMBARRASS YOUR CONGREGATION WITH GUSHING.

Conducting a meeting can be hard for someone who has not learned to express himself properly — attention should be given to the selection of words. Work out what you are going to say in your mind beforehand.

Be sincere; be brief.

EXAMPLE: "Good evening, brethren and sisters, we welcome you to our service this evening and pray that you will feel the spirit of the Lord while you are here. Our opening hymn will be found on page — , our opening prayer (or invocation) will be offered by . . ."

Stand up straight; be dignified; don't lounge on the rostrum; conduct yourself with graciousness; never step out of line; never crack any jokes; always remember **YOU ARE A MINISTER IN THE CHURCH OF JESUS CHRIST, YOU ARE GOD'S REPRESENTATIVE IN YOUR PORTION OF HIS VINEYARD, HOW YOU BE-**

HAVE SETS THE STANDARD OF THE MEETING.

When you open a meeting at which visiting authorities are present, always acknowledge their presence . . . and remember that if they are members of the Mission or Stake or District Presidency, or are representatives of these brethren (such as a District or Stake High Councilman) and they are seated on the stand, then **THEY PRESIDE OVER THE MEETING** and it would be courteous to announce this fact to the congregation.

EXAMPLE: "We would like to acknowledge the presence on the stand of President Smith Jones, of the District Presidency. President Smith Jones presides over this meeting."

If the visiting authority is not seated on the stand in his official capacity, but is present in the congregation, you need only to acknowledge his presence at your meeting. **He is not presiding over your meeting in this instance.**

If you haven't the facilities for printing your programmes, get into the habit of announcing as much of the programme as you can at the beginning. For example, in a Sacrament meeting it should be possible to divide the programme into easily digestible sections—from the Opening Hymn to Sacrament administration and passing, from the first speaker to the last speaker (including the intermediate hymn), and from the Thanks to the Closing Prayer.

One point on thanking the speakers. NEVER, EVER RE-HASH WHAT THE SPEAKERS HAVE SAID. NEVER, EVER PUBLICLY CORRECT WHAT THEY HAVE SAID. Express appreciation; don't make a speech. Nothing should disengage the congregation's mind from the doctrine expounded by the speakers. This, after all, is what they come to Church for—to have the Spirit of the Lord rest upon them and to be instructed in the Gospel of Jesus Christ.

Remember, **YOU** are not the speaker, you are the co-ordinator, the host. Keep it at that.

And during the meeting it is the height of rudeness for those on the stand to conduct other business behind the back of the person speaking. REMEMBER, **YOU HAVE THE EYE OF THE CONGREGATION UPON YOU. YOUR EXAMPLE WILL BE THEIR BEHAVIOUR.**

At the end, stand up, thank all those who have participated in the meeting, announce the time of the next service, the closing hymn, the closing prayer and then sit down . . . your job is finished, you can now relax.

RELIEF SOCIETY

How to plan for successful socials

by Christine H. Robinson

ALTHOUGH our Relief Society activities emphasise the spiritual and mental development of our members, a fundamental part of the Society is to encourage cultural and social growth. Since its organisation in 1842, the Society has recognised the importance of friendly, social relationships among its members. More than a hundred years ago, Brigham Young, the second President and Prophet of the Church, stated, "A gathering and a social spirit is the order of heaven. Latter-day Saints need to associate together in a sociable, friendly way. This is the spirit of the Gospel."

The Relief Society Centenary published in 1942, records that, "Relief Society has included delightful social occasions as a part of its programme of activities throughout its history. Through these social activities, Relief Society members have been brought into closer relationships, and sisterly love has been fostered."

In the Presidencies' Department of the last annual general Relief Society Conference special instructions were given on social activities. It was emphasised that women need social activity today as much if not more than ever before. The right kind of socials when planned and carried out have been and will con-

tinue to be important in our Relief Society programme. It was pointed out in conference that our socials should be much more than casual parties. "They have definite purposes through which our sisters have an opportunity to learn some of the cultural, refining things of life that help to enhance their personal growth and at the same time sweep the cobwebs of worry and frustration from their busy minds.

"Deep in the soul of every woman is a longing for culture, beauty, and refinement. She needs opportunity to have these longings satisfied and developed. She needs occasions to make friends with other women and to enjoy with them social experiences that are uplifting, artistic, and lovely. Relief Society provides occasions for our members to enjoy all of these things."

MARCH—OUR BIRTHDAY MONTH

In view of the fact that in March we celebrate the one hundred and twenty-fourth anniversary of the founding of our Society, all of our stakes, districts, wards and branches should hold appropriate birthday socials. We are instructed in the handbook that this social anniversary should be both spiritual and inspirational in nature and should feature the historical events of the founding of Relief Society together with an appropriate social gathering with tastefully prepared and attractively served refreshments. This should be an occasion of which your Society will be justly proud and which will deepen the appreciation of your members for the purposes of the Society which is to foster true sisterhood and a love for the Gospel of Jesus Christ.

In planning your birthday social be sure and remember that this important event should be more than just an occasion to get together, visit and serve refreshments. An inspirational, up-lifting programme should be planned in which opportunity is given for members and friends to utilise their talents and to participate.

To make your anniversary social successful here are a few specific suggestions:

A—PLAN

1. Start planning now.
2. Small organisations should be invited to join with large societies. It is more fun when there is a number of women participating.
3. Decide on a theme and a programme.
4. Involve many Relief Society sisters in helping you. Every member should be involved. Organise committees such as: Refreshment Committee, Decorations, Games, Advertising

and Programme Committees.

B—PROMOTE

1. Use this social to interest inactives, non-members and friends as well as your other Relief Society members.
2. Send out invitations — make your own centred around your party theme.
3. Send invitations to your own Relief Society sisters.
4. Encourage each Relief Society member to invite a friend. Get the names and addresses of these friends. Then send them invitations 10 to 14 days before the social.
5. Have the social announced in Church meetings.
6. Announce the social in Relief Society meetings and also have the visiting teachers carry the message to the sisters in their district.
7. Remember enthusiasm is catching. Be enthusiastic about your social.

C—PROGRAMME

1. Our Relief Society includes women of all ages. Plan a programme which each sister will enjoy.
2. Musical numbers — non-members may be asked to contribute. This is one way to make them feel a part of our Society.
3. A skit on Relief Society might be given or special talks may be assigned. Make the talks short and meaningful.
4. If an interesting and up-lifting programme is planned, your Society will avoid the error of just meeting, visiting, gossiping and eating.

D—GAMES

1. Games are often a good way to help people become acquainted. One or two might be used at the beginning of your party or after the regular programme while the sisters are waiting for the refreshments to be served. Here are two games which might be used:

- (a) Pin a name of authors we have studied in literature on the back of each sister. Each sister then attempts to learn who she is by asking questions of the other participants in the game.
- (b) Magazine cut outs. This is a good opener as people are coming in a few at a time. Cut out faces from advertisements, large or small and cut them into two or three pieces. Pin the pieces around the room and let the people match them up.

E—DECORATIONS AND FAVOURS

1. Since this is one of the year's biggest events, decorate the room in which you are holding the social.

- (a) Remember blue and gold are the Relief Society colours.
- (b) Crepe paper, ribbon, flowers, Relief Society emblems, weeds that are sprayed gold, etc., are all inexpensive and can be most effective.
- (c) A paper bookmark could be made in cardboard or felt or heavy material and given as a favour to sisters.

F—CHARGES

Charges are not made as a rule or Anniversary Day socials, particularly if they are held during the regular Relief Society meeting hours.

SOME GENERAL SUGGESTIONS

Our March birthday party presents the opportunity for us to think carefully about all our Relief Society socials:

Is the quality of our socials up to Relief Society ideals?

Are we holding too many or too few of them?

Are they inspirational and up-lifting or just merely get togethers?

Are a maximum number of the sisters participating or are we using just the same sisters?

Are socials planned for maximum interest for all sisters regardless of age or background?

Every social planned in your Society must be up to Church standards and worthy of the time and attention of your sisters. Be thoughtful and selective in your programmes. Excursions to theatrical productions are discouraged unless you are absolutely sure of the quality of the production. Unfortunately, most current stage plays and cinemas are highly questionable. Moreover, these types of socials often necessitate personal expenditures which tend to exclude certain members. As instructed by the General Board the cost of these types of entertainment **must not be taken from Relief Society funds.**

SUMMARY

Socials are an important part of Relief Society activities. They provide an excellent means of encouraging inactive members into regular attendance. They help in the fellowshiping of new members and interest friends and non-members in the Society. When they are properly planned and conducted they help to develop the talents of the sisters, provide a means of self-expression and do much to unify our Societies and make them more appealing and attractive.

Let us make sure that all of our socials meet the ideals of the Relief Society and are an appropriate expression of the teachings and standards set by the Gospel of Jesus Christ.

FOR THE FAMILY



**HOME MEMORIES OF
PRESIDENT
DAVID O. McKay**
by Llewelyn R. McKay

21s. 3d.

Delightful hours of stimulating reading, with stories from the home life of President and Sister McKay — illustrating the ideals of the Church. A book that all Latter-day Saints will want to read aloud in their Family Home Evenings.

Deseret Book

Obtainable from Deseret Enterprises Ltd.,
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FOR THE TEACHER

**THE VOICE OF
ISRAEL'S PROPHETS**

by Sidney B. Sperry

28s. 6d.

Dr. Sperry is Professor of Old Testament Languages and Literature at the BYU. Here is a book that every student of the lives and teachings of Old Testament Prophets will want to add to their library for reference. It covers all of the Prophets from Isaiah to Malachi.



Deseret Book

Obtainable from Deseret Enterprises Ltd.,
288, London Road, Mitcham, Surrey.

LESSON HELPS

VISITING TEACHING

Message 70: "Cease to find fault one with another." (D. & C. 88:124.)

Objective: To stress the importance of building and helping others by drawing attention to their good qualities.

1. **THOUGHTS FOR DISCUSSIONS**
 - a. All of us touch the lives of those about us for good or for ill.
 - b. We should look at and emphasise the good qualities of others.
 - c. Our Father in heaven has placed great worth on the value of a soul.
 - d. The mistakes of another might have been our own.
2. **PROCEDURE SUGGESTIONS**
 - a. Assign a sister to report what President McKay said in speaking of faultfinding.
 - b. Ask a sister to repeat the seven things that the Lord hates as described by Solomon.
 - c. Assign a sister to read the poem as given in the message and comment on it.
 - d. Conclude by asking the sisters to tell good qualities they should look for in others.
3. **APPLICATION**

As mothers in the home let us teach our children to "cease to find fault one with another" and help them look for the good in others.
4. **HOME DISCUSSION QUESTIONS**
 - a. What are some of the evils of faultfinding?
 - b. How can we form the habit of looking for the good in others?
 - c. Why does Heavenly Father value a soul so much?

THEOLOGY

Lesson 70: An introduction to the Word of Wisdom—Text D. & C. 89:1-3.

1. **LESSON AT A GLANCE**

The Word of Wisdom was given "showing forth the order and will of God—adapted to the capacity of the weak and the weakest of all saints" and therefore the faithful saint yields complete obedience.
2. **LESSON EMPHASIS**
 - a. The Word of Wisdom, though it was given by revelation to the Council of High Priests assembled in Kirtland, was to go also to the saints, "showing forth the order and will of God in the temporal salvation of all saints in the last days."
 - b. A law which shows "the order and will of God" should be as binding as the command because it calls for man's understanding and obedience.
 - c. Our earthly salvation is necessary to our spiritual salvation. Really there is no difference between the earthly and the spiritual law of God.
 - d. The Word of Wisdom was "given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints."
 - e. On two occasions the entire membership of the Church voted to accept the revelation on the Word of Wisdom

as a commandment to the members of the Church (1851-1880).

- f. Relate the conditions which led to the giving of the Word of Wisdom.
3. **MAKING THE LESSON LIVE**
 - a. Assign a sister to discuss Question 3 found at the end of the lesson. How does this affect this Church?
 - b. List on the blackboard or a long sheet of paper some of the spiritual blessings which keeping the Word of Wisdom brings. Draw from class discussion.
 4. **HOW TO APPLY THE LESSON**
 - a. How can we apply the teachings of the Saviour in our dealings with a Latter-day Saint who does not live the Word of Wisdom.
 - b. Discuss with class: Latter-day Saints should obey this law because it is "the will and order" of our Father in Heaven.

LITERATURE

Lesson 14: Facing death (Part 1).

Objective: To think of death with regard to different life conditions.

1. **LESSON AT A GLANCE**

This lesson shows the solemn experience of death as it is shared by the entire human race. There are many beautiful aspects of death—it may be a welcome relief and a blessing. It may also be a tragedy and apparently without reason. The fact remains that all must face it and in doing so we become equal, for death is no respecter of persons.
2. **POINTS TO STRESS**
 - a. The brush with death so simply, yet so beautifully written in "The Sick Child," is of real worth. Here we see a small boy accept his lot and wish sometimes that the adults about him could do the same.
 - b. In the "Auto Wreck," by Karl Shapido, we have our minds impressed with the senseless waste of human life on our roads. He clearly points out the needless waste brought about daily by carelessness and lack of courtesy.
 - c. A belief in the resurrection and the reuniting of loved ones after death should lessen our fear of death.
3. **MAKING THE LESSON LIVE**
 - a. Assign a class member to give a brief resume of the restoration as explained in Alma 40 and 41.
 - b. Have a sister tell of an experience in which death united a family.
 - c. Show how the "Auto Wreck" brings us face to face with the unnecessary number of deaths on the road, and the apparent general attitude of indifference and lack of interest in the protection of others.
4. **SUGGESTED MUSIC FOR LESSON**

"Sweet is the peace the Gospel brings," "Father in Heaven," "Though Deepening Trials," "My Task," "Grant me, dear Lord, deep peace of mind."

SOCIAL SCIENCE

Lesson 15: Personal standards.

Objective: To point out the importance of personal standards in the development of character.

1. **LESSON AT A GLANCE**

This lesson helps us to realise that our character is influenced by the principles in which we believe and by the standard of performance these beliefs dictate.

2. POINTS TO STRESS

- Each individual possesses a mental self-image of that which she would like to be or the person she hopes others think her to be.
- Personal standards of Christian living must be based upon the commandments of the Lord and Gospel ideals.
- In character building it would be helpful to make the 13th Article of Faith a beacon for all members of the family.
- It is important that a mother present her family a true image of the standards in which she professes to believe.
- The saviour denounced hypocrisy.
- Standards of character strengths are not attained all at once but grow from increased knowledge followed by patient and continuous practice.

3. SUGGESTED LESSON DEVELOPMENT

- Assign two sisters to read from Matthew specific points of hypocrisy.
- Draw from the class concrete examples for the question listed under "They say and do not."
- Ask the sisters to make personal observations during the coming month as to how they rate themselves and the image they hope they present to others.
- Ask class members to check on themselves to see how many times they tell half truths, or by inference give a false impression to others.

4. SUGGESTED MUSIC FOR LESSON

"Choose the Right," "Let each man learn to know himself," "Should you be inclined to censure," "More holiness give me," "He that hath clean hands," and "Build thee more stately mansions."

MELCHIZEDEK PRIESTHOOD/continued

Administration and assignments

clude: An excursion to the Temple, swimming parties, attending Church dances, socials or athletic events together as a group. A quorum dinner dance is always enjoyable.

12. Encourage employment assistance to those unemployed and to those in need of better employment.
13. Plan regular visits to homes of the sick and assist families of quorum members who may be incapacitated or away in the service or on missions.
14. Learn the great importance of proper communication and co-operation between quorum and group leaders with the branch, ward, district, stake, and mission presidencies.

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The following Melchizedek Priesthood topics are to be featured during this year in the "Millennial Star." Each topic will introduce the Quorum and Individual Priesthood assignments for that month.

March: Fellowship through Friendship.
April: The Lord's Tenth.
May: Ye Are the Temples of God.
June: The Family and Eternal Life.
July: Worthiness for Ordination.
August: Do I Really Pray.
September: Saviour's on Mount Zion.
October: Am I My Brother's Keeper.
November: Records, Reports and Reporting.

December: The True Meaning of Christmas.

MONTHLY ASSIGNMENTS:

February: Quorum officers to "learn their duties, and to act in the offices in which they are appointed in all diligence.

March: Stress the importance of true friendship, and each member's responsibility in the fellowship and referral programmes of the Church.

April: Teach the importance of paying a full tithing and the blessings promised by the Lord to those who keep this great commandment. Organise a volley ball league the same as in 1965.

May: Encourage complete observance of the Word of Wisdom by each member and his family, our body is truly a temple of God.

June: Train and encourage all members and their families to participate in the Family Home Evening of the Church. Family demonstrations may be helpful. Plan a quorum social for June where the entire family can participate.

July: Stress the importance of living all of the Church Standards to be worthy of ordination and advancement in the Priesthood.

August: Teach members the correct way to pray and encourage both family

and individual to pray in each home. Plan district volley ball play-offs in September. Stress participation of all members and their wives in their attendance at the Annual Melchizedek Priesthood Dinner Dance, November 12th.

September: Stress the importance of regular attendance and active participation in genealogical research, that both are essential to have eternal life. All participate in the district volley ball play-offs. Stress attendance at the November 12th Dinner Dance.

October: Stress the importance of the Home Teaching Programme. That through this great Priesthood Programme we can truly be our brother's keeper. Announce and encourage attendance at the November 12th Melchizedek Priesthood Dinner Dance.

November: Encourage and stress the importance of accurate reports that are completed and sent in on time. Arrange transportation and all attend the Dinner Dance on the 12th.

December: Stress the great mission of the Saviour and the part we are to play in assisting Him to bring to pass the immortality and eternal life of man. Distribute toys, from toy project, to the families of those in need.



Prepare your

If the Sunday School is to carry out its great responsibility of teaching the Gospel, our Sunday School teachers must take their assignments seriously and learn to teach effectively. Most of us in Sunday School work are not trained teachers. Very few of us have had any extensive experience and most of us have not had any formal teacher training. Consequently, if we are to improve our teaching effectiveness, we should take advantage of suggested Church programmes to accomplish this. The most important of these programmes is the Sunday School preparation meeting or ward or branch faculty meeting.

The Sunday School preparation meeting should be held regularly every month. In those districts in missions where the branches are so widely scattered that it is not practical to hold monthly preparation meetings, faculty meetings should be held in each branch each month. These meetings, whether preparation or faculty, provide an opportunity for groups of officers and teachers who face basically the same type of teaching problems to pool their interests, exchange ideas, methods and techniques and enlarge desire and enthusiasm to improve the teaching process. These meetings create an interest in Sunday School and improve the Sunday School moral by making possible a

discussion of common problems and the exchange of common experiences. They give opportunities for the Sunday School leadership to give instructions and in general to provide personal guidance for the teachers in the branch or in the district. On the Stake and district level, they provide teachers who teach the same course to exchange information and materials to the benefit of all concerned. Experience in Sunday School administration teaches us that the best possible method, outside of teacher training courses themselves, to improve teacher effectiveness is to hold preparation or faculty meetings regularly.

According to the Sunday School handbook, the preparation or faculty meeting has two basic purposes:

1. It is designed to improve teaching in all departments in the Sunday School.
2. It is designed to deal specifically with problems concerning the welfare and conduct of the Sunday School.

Teaching Improvement

The major purpose of preparation meeting is to achieve teaching improvement. If the monthly preparation meeting is held, regular lessons on teaching methods and techniques should be prepared each month and presented under the direction of, the district or stake

superintendent. These lessons should be carefully prepared and presented on a level so that they will be fully understood and easily applied by the teachers who receive the instruction. The general board has prepared an excellent teacher training manual entitled, "Teaching the Gospel" which should be used by the district or stake superintendency as a text for this course. This manual is sufficiently comprehensive so that adequate lesson material can be obtained from it for presentation at each of the monthly preparation meetings. Some of the topics covered with illustrations and examples include such important techniques as how to organise lesson content, using a plan in teaching, extending the lesson beyond the classroom, and how to establish the right classroom atmosphere and control. This teaching manual also covers many basic principles of communication and methods of establishing the right type of teacher-student relationships. It contains sample lessons, teaching aids for the Church teacher, articles on teaching from "The Instructor" and many other essentials necessary to effective teaching. As a basis for a preparation meeting course of 12 monthly lessons, this manual can be most helpful.

Sunday School Administration

The second purpose of the preparation

teachers to teach

MORE EFFECTIVELY!

meeting is to deal specifically, as indicated above, with problems concerning the welfare and conduct of the Sunday School itself. Attention should be given in the preparation or faculty meetings to such matters as attendance, greeting people at the door, punctuality, order, reverence, the Sacrament service, music, two and one half minute talks, parental co-operation, enlistment and specific conditions that help or hinder the realisation of the objectives of the Sunday School. A selection of each of the preparation or faculty meetings should be reserved for this purpose.

Branch Faculty Meetings

As indicated above, scattered conditions in a district or stake may make it impractical to hold monthly preparation meetings specifically for Sunday School workers. In these instances, regular leadership meetings should be held for all auxiliary workers and each of the wards or branches should hold its own monthly faculty meetings. These meetings can be conducted along similar lines to the preparation meeting with one of the capable teachers in the branch or ward serving as instructor. Again, the manual, "Teaching the Gospel" should be used as course text. The teacher, of course, may bring in supplementary material which will help to make the lessons specifically applicable to the

special problems of the branch or ward.

Regular Attendance

Every effort should be made by the district, stake or branch Sunday School superintendency to make sure that teachers attend the preparation or faculty meeting regularly. This will only happen if these meetings are carefully planned and if worthwhile material is presented. Most Sunday School teachers are conscientious and desire to do a good job. If they find that the preparation or faculty meeting is really worthwhile, they will be encouraged to attend regularly. An important factor in holding effective meetings is to prepare a good agenda and follow it. Suggestions for faculty and preparation meeting agendas as suggested in the handbook, are here-with reproduced.

DISTRICT MONTHLY SUNDAY SCHOOL PREPARATION MEETING

Suggested Order of Business

Opening exercises: (35 minutes).

1. Devotional prelude.
(At this time all officers and teachers should be in their places according to ideal Sunday School procedure, exemplifying ideal worshiping department.)
2. Greetings and recognition of visiting authorities.
3. Singing.

4. Prayer.
5. General instructions applying to all officers and teachers. 5 minutes.
6. Roll call.
7. Sacrament Gem for coming month with organ prelude and postlude. 5 minutes.
8. Teacher Improvement Lesson.
9. Separation into departments.
Following these opening exercises, meetings should separate into departments for consideration of special problems.

BRANCH FACULTY MEETING

Suggested Agenda

The suggested agenda for the faculty meeting is:

1. Hymn.
2. Prayer.
3. Teacher improvement lesson (45 minutes). This lesson may be conducted in two groups, e.g. Junior and Senior divisions. It may be developed from the Teacher Improvement lessons of the district preparation meeting appearing monthly in "The Instructor."
4. Business and reports (15 minutes or longer).
5. Prayer.
Social and refreshments, or either may be had if the meeting is held at the home on a week night.

LEADERS, GO FORWARD...LEAD

In the study of history, one is always impressed by the great Julius Caesar. Scrutinising the elements of his leadership, one finds characteristics which will qualify one for leadership today. In Caesar's early campaigns, his dedication to the cause he espoused was unquestioned. Indeed, it consisted of having his troops cross the Rubicon River, giving rise to the now famous phrase "cross the Rubicon." Following the crossing of the river, Caesar destroyed any possibility of returning. His troops were committed. There was no other way out. They had to fight their way back through or be destroyed. A complete abject, unreserved, and wholehearted, dedicated giving into the cause was a necessary and vital element in the thinking of Caesar. As a leader, he **led** his troops across the bridge.

The principles of leadership are the same, whether expressed in MIA participation or any other cause. Caesar truly led his legions and his dedication was undoubted.

Another great leader is expressed in the parable of the good shepherd leading his flocks to indicate the type of leadership that was successful. In this case, the cause was much more pacifistic than Caesar's, but the same principles were involved — intense dedication and indeed, actually leading his sheep. Christ's parable of the good shepherd can only be understood if we realise that in those days sheep herding was done by the shepherd leading the sheep. They knew his voice when he called to them, and they followed. Sheep herding was not done by someone bringing up the rear with two or three dogs assisting by nipping at the heels of the wayward sheep. Thus, instead of leading from the rear, Christ physically led his sheep.

Even at night when the sheep of many herds were placed in a common enclosure and mingled freely, there was still no difficulty, because by morning's light, when the gate was raised, the good shepherd stood outside of the gate and called. His sheep knew his voice. They responded, segregated themselves, and reformed into a flock outside of the enclosure. The same thing was then repeated by the other shepherds. They couldn't do this with a large group of mixed herds today for the fact that unless we could identify the brand, or in some other way segregate them, pandamonium would reign supreme.

Another key is given here. That is that when the shepherd called, the sheep knew his voice and would follow him only. This indicates patience, love, tolerance, teaching, forbearance, and repetition in a loving effort to get to know them and them to know him. A requisite was that the shepherd would be willing to give his life for the sheep as indeed the great shepherd, Jesus Christ did so willingly for all of us.

Every person born in this world is called to lead. We must first of all lead in our own lives by living exemplary lives which will be a testimony to others in observing them. It is our duty to lead ourselves by compliance with the gospel back into the presence of God. Then as we marry we are asked to lead out in our families. As the priesthood bearers, we are so elected to demonstrate the confidence of those placing such confidence in us.

Regarding leadership in the home, Elder Sterling W. Sill quotes the following interview: "A disillusioned woman came seeking counsel about her marital affairs. She was almost totally discouraged because her husband had refused

his leadership positions as the head of the house. To her the great words "love," "fidelity," "trust," "responsibility," "success," and co-operation" on which their marriage had been built and which at one time had had such great meaning to them both, had, in the irresponsible hands of the husband become something which gave the wife a shudder of pain."

From the home, it is only just a step into the affairs of the world and matters of leadership from which the previous preparation will help an individual do a better job. Now as regards to the church, this is quite a different matter. The church is operated by us, by the laity. This is the genius of the church. At the same time, it can be a weakness if we, as members, do not bring ourselves into the greatest possible area of efficiency obtainable.

We must remember that church leaders are servants of the people over whom they are called to preside. Unless they can forget themselves in their labour for others, they fail in their efforts. As Christ said, "he who would be above all must descend beneath all." Many fail to lead because of an excessive belief in their own weakness. We believe ourselves to be weak and we are weak. However, when we take upon the role of responsibility in the church, strength comes with it. If we pray and work and live for this mantle, we will be clothed with it and have the power and authority to represent the position to which we are called in all propriety and power. This assumes constant contact with the great leader and head of the movement, Jesus Christ, himself. Daily we must pray and make contact for guidance from moment to moment and point to point in our own progress as we lead.

Start your day each morning by prayerfully expressing gratitude for this world, your life in it, and the responsibilities afforded to you by the call you have received. This story is told from "Cherished Experiences," by President David O. McKay about the manager of one of the largest manufacturing plants in the United States who was known as a rather reserved, quiet, but most efficient executive. One day a factory superintendent sought the manager in his office and was told by his secretary who sat in an outer office that the manager was "in conference" and was not to be disturbed. "But how can he be in conference?" he remarked. "There is nobody in the office but himself." He had seen the manager enter the office alone. "I want to see him on a matter of great importance." He pushed by the secretary even after she said, "You may come back in a few moments, but at present he is not to be disturbed."

The superintendent pushed by the secretary and quickly opened the door to the manager's private office. Then after a quick glance within, he quietly closed the door and turned to face the secretary. "Why, he is on his knees!" "Yes, he is in conference as I told you," said the secretary. "I'm sorry. I didn't know he was that sort of man," apologised the superintendent. "Yes, there was one in there with him of greater importance than I." He walked away still with an amazed look on his face.

Sterling W. Sill quotes a Mr. Brown, an executive of New York City who gave an interesting speech in which he stated, **"I am sick and tired of teachers who don't like to teach, preachers that don't like to preach, salesmen who don't like to sell, workers who won't work, and laundry men who won't wash shirts; but the thing that I dislike the most and makes me the most tired are leaders who won't lead. There is no shortage of people who are anxious to hold office. They hunger for the honours and compensations of leadership, but frequently refuse the responsibility."**

Probably one of the greatest examples of leadership without responsibility is the case of Pontius Pilate. Elder Sill quotes Doctor MacFarland, who states that "after Pilate said to the mob, 'what shall I do with this man called Jesus' after already declaring him innocent and after, in his official examination, he said, 'I find no fault with him'; what a curious circumstance to think of the representative of the great Roman Empire, the symbol of law and order asking a mob what should be done with an innocent man. When Pilate received their answer that

Jesus should be crucified, Pilate called for vases of water and washed his hands before the multitude. By this act, he symbolised his irresponsibility and his vain attempt to proclaim his own innocence. While he rejected his responsibility, there is no record that he ever refused the honour or the compensation that went with being Roman Governor. One act of responsible leadership at this point would have changed the entire destiny of the world and would have secured for Pilate an honourable place in history."

We may not all be Roman Governors, but we are all Governors just the same. We are the governors of our own lives, and sometimes the governors of others when called to lead. There are some acts that no one can properly perform except ourselves. If we follow Pilate and allow a mob or appetites or prejudices to rule our souls and to make incorrect decisions, we must share with him the condemnation that is always brought on by weakness.

The young people of Britain are in a quandry. Their parents are falling away from the Church. Because of this, the children are not dedicating themselves to attending. In a recent panel on B.B.C. radio, a number of church people were interviewed along with lay people, and the church people gave various reasons for the drop off and falling away, among which was the fact that the clergy did not receive as much remuneration as formerly; also, because of good times people were not calling upon God as previously and other factors were given. A housewife was then asked her opinion of the churches. She said, "As far as I'm concerned, I would just as leave have all the money spent on churches be put on schools and the churches all torn down and new schools built." She said, "I can't believe in the God they preach. I just have no more faith in the church. I personally will try to live a good Christian life but that's as far as I can guarantee having an active and close affiliation." With this kind of an attitude growing, is it any wonder that the young people do not know where to turn for help and guidance from the leaders, particularly in church matters.

Coercive rule is not the proper code by which to govern saints, but rather we seek to rule with humility, wisdom, and kindness, teaching not so much by theory but by practice. Though one preaches with the eloquence of an angel, one's good acts and good examples constantly manifesting wholeheartedness for the interests of the people teach

much more effectively and more eloquently.

You will recall that many years ago in Nauvoo, a gentleman asked Joseph Smith how it was that he was able to govern so many people and preserve such perfect order. Joseph remarked that it was very easy to do that. "How?" responded the gentleman, "to us it is very difficult." The prophet replied, "I teach them correct principles and they govern themselves."

As a leader "reprove at times with sharpness when moved upon by the Holy Ghost and show forth afterwards an increase of love towards him who thou has reproved lest he esteem you, his enemy, that he may know that thy faithfulness is stronger than the cords of death." (D. & C. 121:43.)

In conclusion, a leader should live all of the laws of the gospel. He should not feel that by leading he somehow becomes exempt from living the laws of the gospel. He should be a 100 per cent tithe payer and live all of the other outward as well as inward laws of this kingdom. Without this, he is powerless to draw the power of the Holy Ghost to assist him in his administrations of leadership.

In the last analysis then, leadership is dependent upon righteous living and dedication to live according to the commandments of our Father in Heaven. From the Doctrine and Covenants, Section 121, we find that "many are called, but few are chosen. Why are they not chosen, because their hearts are set so much on the things of this world and aspire to the honours of men, that they do not learn this one lesson, that the rights of the priesthood are inseparably connected from the powers of heaven, and that the powers of heaven cannot be controlled or handled only upon the principles of righteousness."

The urgent desire to perform when called to a position of responsibility is perhaps most eloquently stated by Parley P. Pratt: "If I had been sent to turn the world over, to dig down a mountain, to go to the ends of the earth, or to cross the deserts of Arabia, it would have been easier than to have undertaken to rest while the priesthood was upon me. I have received the holy anointing, and I can never rest until the last enemy is conquered, death destroyed, and truth reigns triumphant." (Journal of Discourses 1:15.)

As leaders let us go humbly forward never doubting, fearless and undaunted to carry the message of the restored gospel in word and deed throughout the rest of our lives, true and faithful to our call,



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THE PRIMARY PAGE

by Eileen R. Dunyon

The importance of the Three

EACH week in Primary three minutes of the opening exercises are used to present the Primary standard of reverence. This year the purpose of the standard presentations is to help the children behave more reverently by developing in them habits of courtesy and kindness and feelings of consideration and love for each other.

When presenting the standard in the opening exercises of Primary there are a few instructions to follow which will improve the presentation:

1. Keep within the time limits of three minutes.
2. Put the standard into your own words. Use the ideas and thoughts of the printed material, but your own expressions.
3. Read the standards ahead for the entire year. Feel within yourself the purpose you are attempting to teach the children.
4. Prepare each standard carefully and practice giving it at home before you go to Primary.
5. Never attempt to read the standard from the book.
6. Memorise the standard songs so you can lead out in singing them.
7. If you have no Junior Primary, select the standard from either the Junior standard or Primary standard to present to the children.
8. When children have assigned parts they should be seated on the stand.
9. All participants should speak clearly and loudly enough to be heard. Children should have learned their parts.
10. Teachers should be encouraged to enlarge upon the standard material in class whenever possible so that children feel the spirit of reverence throughout the Primary hour and not just during the opening exercises.

During the month of March the standard presentations centre around the chapel being a sacred place. Although the standard explaining the meaning of "sacred" and showing a picture of a meeting house will be given each Pri-

mary day in the opening exercises, it is effective to carry the standard on into the class rooms during this month, for all the meetinghouse should be treated with respect—not only the chapel.

There are many times during a lesson when the boys and girls may become tired and restless. Or, you have reached a natural break in the lesson and wish to give the children an activity to rest them before continuing with the course of study. This is a good time to introduce the standard into the lesson period. Since the month of March is used to teach the children to be courteous, have an activity which develops courtesy. Ask the younger children to tell you all the things they can do to be courteous. They may say such things as:

If I am courteous, I am willing to share.

If I am courteous, I am willing to take turns.

If I am courteous, I will not always want my own way.

If I am courteous, I will use words like "please" and "thank you."

If I am courteous, I will not interrupt when others are talking.

If I am courteous, I will not make fun of others.

You can give the older children each a piece of paper and a pencil and have them make a list of all the acts they can perform to be courteous, to make the meeting house a more attractive place, and to show that it is sacred. From the individual lists compile one list that the class members feel they can perform. On Sunday morning, arrange for the children to meet with the bishop or the branch president. Give him the list you have made and ask him to be watching during the month of March for the courteous actions which the children will be doing. It might be possible for the branch president or bishop to attend the Primary class and talk to the boys and girls on the day they make their lists. His words of praise and encouragement would do much to give them even a greater incentive to act properly. The lists they make could include such things as: wiping my shoes before entering the building, pick-

Minutes

ing up bits of paper in the halls, straightening the chairs in the classroom before leaving it, not talking as we walk through the halls, walking quietly, talking quietly, closing doors softly, taking turns, not playing on the piano in the cultural hall when we are not supposed to, being on time, not eating sweets in meeting, straightening books, letting others go first, etc.

Each Primary day during the month a follow-up will be necessary to remind the children of their special project of being courteous and to encourage them to continue. Praise should be given freely to those who are performing well.

To enhance this special standard project further, make a poster to display in the foyer of the meeting house showing the pictures of two children. These children might be called "Courteous Cathy," and "Courteous Carl." On the poster list several of the items the children are working on the most to be courteous. Encourage the children to study the poster and to ask their parents to read it. This will help all to improve their actions.

Occasionally during the year we have a month with five Primary days. Then a fifth standard is needed. It is recommended when this occurs that you think of the needs of your own Primary. Do the children enter noisily? Are they arriving at Primary too early and not being quiet in the chapel? Do they make too much noise when they are dismissed from classes? Think over your problems and use the standard time to discuss problems with the children and solicit their support in solving them. Be sure to sing one of the standard songs. Also, it is good occasionally to ask children to repeat the words of the songs as a choral reading. You might use "Kindness Begins With Me" in this way:

One Child: "I want to be kind to everyone."

Three Children: "For that is right you see."

One Child: "So I say to myself, Remember this."

Three Children: "Kindness begins with me."



COURTEOUS CATHY



COURTEOUS CARL

Calendar

This calendar — which was first published last month and is repeated here because some of the Stake and Mission dates were missing — comprises the date, place and time of forthcoming events in the British Isles. The April "Millennial Star" will carry the next quarter's calendar of events.

BRITISH MISSION

- Jan. 22/23—Essex District Conference, Southend Chapel.
- Jan. 29/30—Norwich District Conference, Norwich Chapel.
- Feb. 5/6—Kent District Conference, Maidstone.
- Feb. 12/13—Ipswich District Conference, Cambridge Chapel.
- Mar. 5—Branch President's Seminar, Hyde Park Chapel, 4.30-6.30 p.m.
- Mar. 27—Mission Board Meeting, Mission Home, 2.0-4.0 p.m.
- Mar. 27—District Presidencies and Quorum Presidencies meeting, Mission Home, 4.0-5.30 p.m.
- Mar. 27—Melchizedek Priesthood Committee meeting, Mission Home, 5.30-6.30 p.m.

CENTRAL BRITISH MISSION

- Feb. 12—Mission Temple Day.
- Feb. 12/13—Midland West District Conference.
- Feb. 14—Midland West Missionary Zone Conference.
- Feb. 19/20—Wales East District Conference.
- Feb. 21—Wales Missionary Zone Conference.
- Mar. 1/2/3—Missionary Temple Trip.
- Mar. 2/3—Midland South District Conference.
- Mar. 14—Midland South Missionary Zone Conference.
- Mar. 19/20—Midland North District Conference.
- Mar. 21—Midland North Missionary Zone Conference.
- Mar. 26/27—Wales North District Conference.

GLASGOW STAKE

- Jan. 23—Renfrew Ward Conference, Renfrew Chapel.
- Feb. 12/13—Stake Conference.
- Feb. 20—Easterhouse Ward Conference.
- Mar. 13—Springburn Ward Conference.

IRISH MISSION

- Jan. 28—District Dance, Hollywood Road Chapel, 8 p.m.
- Jan. 29—District Music Festival, Hollywood Road Chapel, 8 p.m.
- Feb. 6—Beehive's Standards Night, Hollywood Road Chapel.
- Feb. 26—Mission Scout Sunday, Hollywood Road Chapel, 7 p.m.
- Feb. 26—Hearts and Flowers District Dance for Young Marrieds, Hollywood Road Chapel, 8 p.m.

- Feb. 26—District Conference, Hollywood Road Chapel, 8 p.m.
 - Feb. 27—District Conference, Hollywood Road Chapel, 12 noon and 3 p.m.
 - Mar. 6—Mission Youth Fireside, Hollywood Road Chapel, 7 p.m.
 - Mar. 9—District MiaMads "Dear to My Heart," Hollywood Road Chapel.
 - Mar. 18—District Relief Society Party, Hollywood Road Chapel.
- ## LEEDS STAKE
- Jan. 21—Stake General Priesthood meeting, Dewsbury Chapel, 8 p.m.
 - Jan. 23—Sheffield Ward Conference.
 - Jan. 28—Stake High Council meeting, Barnsley, 8 p.m.
 - Jan. 29—Stake MIA Music Festival, Dewsbury, 7.30 p.m.
 - Jan. 30—Bishopric Seminar, Dewsbury, 9 a.m.
 - Feb. 4—1st Quorum of Elders meeting, Huddersfield, 7.30 p.m.
 - Feb. 4—2nd Quorum of Elders meeting, Barnsley, 7.30 p.m.
 - Feb. 11—Stake High Council meeting, Barnsley, 8 p.m.
 - Feb. 12—Auxiliary Leadership meeting, Dewsbury, 4 p.m.
 - Feb. 12—Stake MIA Valentine Dance, Dewsbury, 6.30 p.m.
 - Feb. 18—High Priests' Quorum meeting, Barnsley, 8 p.m.
 - Feb. 20—Dewsbury Ward Conference.
 - Feb. 24—Stake Gold and Green Ball, Wakefield Mecca Locarno, 7.30 p.m.
 - Feb. 26—Stake Conference, Dewsbury Chapel, 6.30 p.m.
 - Feb. 27—Stake Conference, Dewsbury, 10 a.m. and 1.15 p.m.
 - Mar. 4—1st Quorum of Elders meeting, Shipley, 7.30 p.m.
 - Mar. 4—2nd Quorum of Elders meeting, Barnsley, 7.30 p.m.
 - Mar. 7—Bishops' meeting, Barnsley, 8 p.m.
 - Mar. 11—Stake High Council meeting, Barnsley, 8 p.m.
 - Mar. 18—High Priests' Quorum meeting, Barnsley, 8 p.m.
 - Mar. 19—Stake Relief Society Annual Dinner.
 - Mar. 20—Bradford Ward Conference.
 - Mar. 25—Stake High Council meeting, Barnsley, 8 p.m.
 - Mar. 26—Stake Music Festival, Dewsbury, 7 p.m.
 - Mar. 27—Regional Seminar (Missionary).
- ## LEICESTER STAKE
- Jan. 22—Stake Primary Daddy-Daughter Dinner Date.
 - Jan. 23—Bishops' Seminar.
 - Jan. 29—Stake Gold and Green Ball.
 - Jan. 31—Stake High Council report meeting.
 - Feb. 5—Stake Temple visit.

Feb. 12—Stake Leadership meetings.
 Feb. 13—Eastwood Ward Conference.
 Feb. 14—Stake High Council meeting.
 Feb. 26/27—Stake Conference (Welfare and MIA).
 Feb. 28—Stake High Council report meeting.
 Mar. 5—Aaronic Priesthood banquet.
 Mar. 12—Stake Leadership meetings.
 Mar. 13—Derby Ward Conference.
 Mar. 14—Stake High Council meeting.
 Mar. 26—Stake MIA Barn Dance, Woodsetton.
 Mar. 27—Leicester Ward Conference.
 Mar. 28—Stake High Council meeting with Auxiliary executives.

LONDON STAKE

Jan. 24—Elders' Quorum meeting, Hyde Park, 7.30 p.m.
 Jan. 29—Stake Temple Day.
 Jan. 31—General Priesthood meeting, Hyde Park, 7.30 p.m.
 Feb. 7—Bishopric meeting, Hyde Park, 7.30 p.m.
 Feb. 7—Elders' Group Leaders meeting, Hyde Park, 7.30 p.m.
 Feb. 8—Stake Correlation meeting, Hyde Park, 7.30 p.m.
 Feb. 12—Stake Relief Society executive and board meeting.
 Feb. 13—Epsom Ward Conference.
 Feb. 14—Epsom Ward Temple excursion.
 Feb. 19—Stake Conference (Welfare and MIA).
 Feb. 20—Stake Conference, Hyde Park, 10.30 a.m. and 2 p.m.
 Feb. 21—Stake Sunday School Preparation meeting, Hyde Park, 7.30 p.m.
 Feb. 26—Stake MIA Young Artists' Music Festival, Hyde Park Chapel.
 Feb. 26—Stake Temple Day.
 Feb. 28—High Council meeting, Hyde Park, 7.30 p.m.
 Feb. 28—Elders' Quorum meeting, Hyde Park, 7.30 p.m.
 Mar. 7—Bishopric meeting, Hyde Park, 7.30 p.m.
 Mar. 7—Elders' Group Leaders meeting, Hyde Park, 7.30 p.m.
 Mar. 8—Stake Correlation meeting.
 Mar. 12—Stake Relief Society executive and board meeting.
 Mar. 13—Luton Ward Conference.
 Mar. 19—Stake MIA Leadership meeting.
 Mar. 19—Stake One-Act Play Festival, Hyde Park.
 Mar. 21—High Council meeting, Hyde Park, 7.30 p.m.
 Mar. 21—Stake Primary Preparation meeting, Hyde Park, 7.30

p.m.

Mar. 26—Stake Temple Day.
 Mar. 27—Regional Meeting (Missionary).
 Mar. 28—Priesthood Leadership meeting, Hyde Park, 7.30 p.m.
 Mar. 28—High Priests' Quorum meeting, Hyde Park, 8.30 p.m.
 Mar. 28—Elders' Quorum meeting, Hyde Park, 8.30 p.m.

SOUTH-WEST BRITISH MISSION

Jan. 21—Gloucester Relief Society Leadership meeting.
 Jan. 23—Bristol District Conference.
 Jan. 30—Gloucester District Conference.
 Feb. 4—Gloucester District Leadership meeting.
 Feb. 6—Somerset District Conference.
 Feb. 7—Bristol District Leadership meeting.
 Feb. 11—South Coastal Leadership meeting.
 Feb. 12—Cornwall Leadership meeting.
 Feb. 14—Bristol Relief Society Leadership meeting.
 Feb. 18—Gloucester Relief Society Leadership meeting.
 Feb. 20—Plymouth District Conference.
 Feb. 26—Mission Temple Day.
 Mar. 4—Gloucester Leadership meeting.
 Mar. 7—Bristol District Leadership meeting.
 Mar. 11—South Coastal District Leadership meeting.
 Mar. 12—Cornwall District Leadership meeting.
 Mar. 14—Bristol Relief Society Leadership meeting.
 Mar. 18—Gloucester Relief Society Leadership meeting.
 Mar. 27—South Coastal District Conference.

SCOTTISH MISSION

Jan. 23—Dundee District Conference, Dundee East Chapel.
 Feb. 12—Mission Gold and Green Ball.
 Feb. 13—Edinburgh District Conference, Edinburgh Chapel.
 Feb. 20—Ayr District Conference, Ayr Chapel.
 Feb. 27—Aberdeen District Conference, Aberdeen Chapel.
 Mar. 13—Hamilton District Conference, Hamilton Chapel.
 Mar. 27—Dumbarton District Conference, Dumbarton Chapel.

SUNDERLAND STAKE

Feb. 5—Stake Presidency Dance, Stake House, Alexandra Road, Sunderland, 7 p.m.
 Feb. 19/20—Stake Conference (Home Teaching and Sunday School), Stake House, Alexandra Road, Sunderland.
 Mar. 5—Stake MIA Gold and Green Ball, Stake House, Alexandra Road, Sunderland, 7.30 p.m.

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